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DEFINE: A MORMON

A COMMON experience of Latter-day Saints in Great Britain is to meet someone who does not know that Mormons accept Jesus Christ as the Son of God, and the Saviour and Redeemer of the world.

Then comes the interesting opportunity to tell the uninformed "someone" that a true Mormon is one who accepts the restoration of the fullness of the Gospel of Jesus Christ.

Usually "someone's" uncorrected definition of a Mormon is gained from a word book which defined a Mormon as a polygamist.

Such a naïve over-simplification is like defining a man as a "believing animal".

"Someone" is entitled to know that the name "Mormon" is a kind of nickname for people who accept as the Word of God, the Book of Mormon which is described as containing the fullness of the everlasting Gospel.

If "someone" is an honest seeker after truth, he will then explore the Book of Mormon more fully.

As he does he will discover that it is another witness to the world that Jesus is the Christ, the Son of the living God, and the promised Saviour and Redeemer of mankind.

If he continues his quest to discover how the Book of Mormon came to the modern world, he learns

that it is an important and necessary part of the Restoration of the Gospel, for the blessing of mankind and that the Book of Mormon is the subject of a prophecy of Ezekiel found in chapter 37, verses 15-21.

Here it is, a companion of the Holy Bible and properly to be read with it, if one is to gain a knowledge of the fullness of the Gospel of our Lord and Saviour Jesus Christ.

By this time "someone" should discover that his concept of God and of His plan of life and salvation for man are greatly enlarged.

He also discovers that implicit in the fact of the restoration of the Gospel is a clarification of the problem of the status of other Christian churches. For by this time he has met the words of Isaiah more than once: Isaiah 29:13-14; Matthew 15:7, 8, 9; Joseph Smith 2:17, 18, 19.

Applied to defining a Mormon, Pope's oft-quoted lines have special force:

"A little learning is a dangerous thing.

Drink deep, or taste not the Pierian spring:

There shallow draughts intoxicate the brain,

And drinking largely sobers us again."

... a true Mormon is one who accepts the restoration of the fullness of the Gospel . . .

BE NOT ASHAMED OF THE GOSPEL OF CHRIST

by *Stephen L. Richards*
of the *First Presidency*

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” (Mark 8:38.)

Why should men be ashamed of the gospel of Christ? It is conceivable that many may not be converted and have faith sufficient to accept the divinity of the Lord Jesus and the efficacy of his gospel, but having once had assurance of his reality and the blessings which flow therefrom, why are they so hesitant in the acknowledgment of his goodness and merciful consideration for them? I don't know that I am competent to point out the psychological basis for this state of mind, but I doubt that a psychologist is needed to understand some of the factors that contribute to it.

Undoubtedly one of the factors is pride; I think a false pride, which induces a sense of fear, nearly always without justification, that a confession of religious faith will make for loss of prestige and standing among a certain class of associates. There is sometimes fear that ridicule will follow such an acknowledgment, and of course no one likes to be ridiculed because that is great injury to pride and self-esteem and hard to take.

There are some who may regard the acknowledgment of spiritual power as a stigma of weakness, that the humility which is essential to the acceptance of divine power is incompatible with strength of manhood and self-determination. That was in

large measure the doctrine of Hitler and is today the philosophy of Communism. I hope there are not many who adopt such a philosophy of life.

There are some who seem to feel that their liberties are circumscribed by the acceptance and acknowledgment of spiritual forces and that they are much freer and better off to make no profession of faith whatever. Considered in the light of a deterrent to wrongdoing, perhaps they are right, but such a concept is really an abandonment of the underlying principles of righteousness and good character.

Then there are those, constituting perhaps the largest portion of that group within the Church who seem ashamed of the gospel of Christ, who are just too weak to stand up under all circumstances and conditions for the right and the truth as they know it to be. Some of these are our so-called intellectuals, who persuade themselves that they suffer something of a loss of caste in the sophisticated world in which they move by plain, unequivocal acknowledgment of the Lord's supremacy and our dependence on him. How they come to persuade themselves that a lesser order of intelligence is required to comprehend and acquire the eternal and transcendently beautiful and vital truths and concepts of life, human behaviour and destiny coming

through revelation, than the findings of science, I do not understand. Both are important, all a part of God's wise provision for humanity. Why disparage either?

There is one type of thinking with which I have some sympathy, and that is for the man who is hesitant to make professions who has not acquired the strength to live up to them. He falls, however, not so much in the category of those¹ ashamed of the gospel as of those who have not had sufficient conviction of the truth to bring to them mastery of themselves and their habits.

Now while I may not have pointed out all of the factors and circumstances which give rise to this state of being ashamed of the gospel, I should like to pass to the more important and positive aspects of my theme by asking the comprehensive question, "What is there about the gospel of Christ to be ashamed of?"

The gospel of Christ is revelation. The Saviour himself was a revelation, coming to earth to reveal to men in the flesh the Father, His personality and His attributes. Christ Himself was in no sense an outgrowth of His times and environment. He came in shocking contrast to the philosophies and practices prevailing at the time, as is being pointed out so impressively by our current speaker (Hugh Nibley) on the Sunday evening radio hour of the Church. The gospel was restored in the latter days through revelation. Few people acquainted with the life and history of the Prophet Joseph Smith, and the circumstances under which the restoration took place, will honestly contend that the great work he initiated could have come about on his own initiative and personal capabilities. Revelation is the foundation of the gospel of Christ. Why be ashamed of it?

Would it make anybody happier to ascribe the origin of the gospel to the rationalising of men? Such a position would surely rob it of its authority and vitality. Why should any Christian wish to do that? He may not be a Christian. That is within his right of election, but if he is a Christian, how can he be ashamed of revelation?

Priesthood is an essential component of the gospel plan. Why should men be ashamed of the priesthood? In granting the priesthood to man, the Lord has dignified and honoured him as perhaps he could have done in no other way. The priesthood is the power by which the worlds were created, and is ". . . without beginning of days or end of years." (Alma 13:7.) It is the specific delegation of the authority of the Lord to administer the ordinances of the holy gospel, and it is the requisite investiture of a man to receive his highest reward in the life to come. It is the kindest, most charitable, most considerate and merciful power and authority ever described in all literature. It tempers and sweetens the life of him who holds it and blesses the lives of those to whom he ministers. It is the perfect plan of service to humankind because within its province come the greatest of all blessings to man and woman. Why should any man be ashamed of this precious endowment? If he had a commission from political authority, he would probably boast of it. I speak to my own brethren when I ask them how they justify themselves in speaking lightly of this sacred and divine blessing which has come into their lives. There are men, I know, and I hope I won't offend by mentioning them as a class, who have flippantly joked about the priesthood most of their lives. Some of these men, like myself, are reaching an age

where life's expectancy is not too long. Out of my friendship for them, I ask them to repent before it is too late.

I mention next the wisdom which the gospel of Christ brings to us about the human body, its status and its care. We are indebted to science, and the great men of research, for the development of much knowledge concerning the human body. I pay sincere tribute to those who have contributed so much to our health, our comfort, and our longevity. I believe that there will be unfolded to these devoted men of science many more of nature's secrets to combat dread diseases, to free men for a larger measure of usefulness in the world. But science has not discovered the secret of life itself, its beginnings and its purposes. The gospel of Christ has disclosed that information. It has told us in plainness of our beginnings as spirit children of the Father, of our coming to earth to take on mortal bodies, of our probation here, and our destiny, if we so elect, to win high places on our return to the Father in the eternities to come. Our bodies, thus housing the eternal spirit, take on a glorified spiritual concept which science cannot give them. Out of that concept we come to know that we cannot desecrate the body with impunity, and without offering affront to him who made provision for us to have it. It follows that we cannot take poisons into it, or otherwise abuse it, without injury to our own self-respect and without great ingratitude. What an incentive to health and cleanliness of life this lofty concept is! In their major aspects the demonstrations of science in the last hundred years have tended to confirm the wisdom of the Word of Wisdom, a product of the gospel of Christ. Where is the thoughtful

man or woman who is ashamed of this exalted concept of the human body?

In the society of men it is pretty generally acknowledged that there is no greater establishment than that of the home. Families are the component units in communities and nations, and thoughtful people the world over assert that if all could be right with the homes of the people, the progress of civilisation would be assured. Next to its witness for the supremacy of one God and the coming forth of his Son, perhaps the greatest contribution emanating from the holy Bible is its historical and doctrinal support for the unity of the family in the patriarchal order. From the beginning man and woman were to cleave together. Marriage has been ordained of God, and sons and daughters commanded to honour their fathers and their mothers. All of the earlier pronouncements concerning marriage and family ties set forth in the ancient scriptures were adopted by and incorporated into the gospel of Christ. Revelations given with the restoration of the gospel in the latter days have expanded man's understanding of this all-important relationship. The wedlock of a man and woman has been given a significance never before mentioned in all Christian literature, although undoubtedly wished for and hoped for by countless thousands who passed away before the new revelation came. I say wished for and hoped for because I feel sure that Christian men and women of firm faith in immortality have always longed and prayed for the reunion of their families in the hereafter. Well, that assurance came with the restored gospel of Christ and the authority of the Holy Priesthood, under whose power men and women were no more united in marriage until

“death doth them part.” but they were sealed together with bonds that persist in holy matrimony for time and for all eternity, and into the marriage covenant so established came their children to belong to them for ever and for ever. What a satisfaction to the true lover of home and family! What a consolation in times of sad earthly partings! What a hope and faith to live for!

I wish that all loving husbands and wives, fathers and mothers, who have lived in the past and who live at present, could enjoy the peace, satisfaction and salvation? Is one ashamed of it when he or she prefers a wed-

ding in a church with elaborate, costly, and showy pageantry designed for social prestige, to the simple, quiet, sequestered, meaningful, sacred service performed in the temple of God? Is she ashamed of the gospel of Christ when she declines to yield to the requirements of modesty and appropriateness in dress for the sacred temple ceremonies? Is he ashamed of the gospel when he cannot muster the courage and strength to forsake a personal habit incompatible with the life which is contemplated for the participants in the holy order of matrimony? O my young friends, who contemplate selecting

COVER

THE TEMPLE IN SWITZERLAND

GRATIFYING progress is being made with construction of the temple at Zollikofen, a suburb of Berne, Switzerland. Our cover picture is an artist's sketch of the structure as it will appear when the building is completed.

President David O. McKay dedicated the site in Switzerland on Wednesday, August 5th, 1953. Preliminary work on plans proceeded at once and ground breaking followed in due course. Construction started and continued through the winter. Spring and summer find the project well advanced.

President McKay and Elder Henry D. Moyle conferred with President William F. Perschon and his counsellor, architect Wilhelm Zimmer, in January 1954 in London when the President was en route to South Africa for the first visit a Church President or General authority of the Church has ever made to the Saints in that mission.

Elder Edward O. Andersen, Church architect, accompanied President McKay, as a member of his party in August 1953, on the occasions of the dedications. He came to Europe again in June 1954 to see the progress of the construction and to confer with Architect Zimmer and President Perschon.

He spent several days in London before and after his visit in Switzerland. While here he and President Reiser conferred with British architects and building specialists with a view to obtaining information desired by the General Authorities of the Church, with relation to getting the building of the temple in Great Britain under way.

Announcement is expected soon of the appointment of a British architect to supervise construction of the Temple at New Chapel, plans for which are nearly completed by Architect Edward O. Andersen and his staff.

faction, and encouragement that this great doctrine of the Church of Jesus Christ brings. How can one be ashamed of this exalting principle of partners for life, I entreat you, be not ashamed of the gospel of Christ. Avail yourselves of the great and beautiful privileges it offers to you. If you do, a rich happiness will come into your lives that will far exceed any slight deprivation you may think you suffer in obtaining the promised blessings.

His Church has been set up in the earth as a tangible institution to foster and encompass the divinely appointed society in which men may live. This government is under the jurisdiction of appointed servants in the Holy Priesthood, who are authorised to give counsel and make decisions in the operation of the Church. The society itself is founded upon the fundamental principle and assumption that individual salvation here and hereafter is acquired through our Saviour by individual good living in compliance with the laws and ordinances of the gospel. The over-all function of the Church is to bless its members and all of God's children. All of its purposes are altruistic and Christlike. It constitutes His kingdom set up in the earth to fulfil the high destiny He has set for it. All of its agencies strive through devoted leadership and faithful members to reach these great ends.

It endeavours to create a brotherhood among men in fraternities of the priesthood who exemplify the oneness for which he prayed with his own disciples before his departure. This fraternity sufficiently extended in the world will bring peace. To bring peace to the human soul and all mankind is a major objective of the gospel of Christ. Who is ashamed of this noble aspiration? Who is ashamed to be identified with such

a lofty cause? I wish I could answer: Few Christians and none within the Church of Jesus Christ. I am afraid that answer would not be accurate, but I express the earnest hope that as the years go by and the designs and purposes of the Lord become more apparent, the number of those who are ashamed of the gospel of Christ will rapidly diminish. I take the liberty of holding out a promise to Christian men everywhere and to their wives and children: If you will develop within yourselves a deeper appreciation for the benefactions coming into your lives through the ministry and gospel of our Lord, and if you will more freely acknowledge in the presence of all men His divine Lordship of the earth, a measure of peace and happiness will come into your hearts and souls which will enrich your lives, and the lives of countless others, and God will bless you and make you happy.

Then too, my brethren and sisters in the Church and kingdom of our Lord, I make this solemn declaration: If you are never ashamed of the gospel of Christ, if you will always pray to Him and never defame His sacred name, if you will never make light of the Holy Priesthood and the ceremonies and ordinances of the gospel, a spirit of rebellion will never come into your hearts. Your confidence in the leadership of the Church will grow and increase. Your relationships with your brethren and sisters will become more tender and sweet. You will grow in faith and in good works, and when your life's mission has been completed and you go hence to your reward, the Saviour will greet you, as He has promised, with those glorious words, "I am not ashamed of you."

May that be our lot, I humbly pray in the name of Jesus. Amen.

REVELATION

OUR Lord and Saviour Jesus Christ guides His Church by revelation. This insures unity.

"But I certify you, brethren, that the Gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

So testified Paul to the Galatians. (Chapter 1:11-12.)

The Saviour promised such guidance:

"If ye love Me, keep My commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but you know him; for he dwelleth with you, and shall be in you." (John 14:15-17.)

In the physical absence of our Lord Jesus Christ from our midst, He provides that His Church, directed by the officers whom He has put in it, shall be guided by revelation. Said He:

"These things have I spoken unto you, being yet present with you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:25-26.)

Revelation is the source of testimony that Jesus is the Christ, the Son of the living God:

"But when the Comforter is come, whom I will send unto you from the

Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me:" (John 15:26.)

Revelations of the Spirit of truth will guide His Church into all truth. One may know His true Church by the evidence of its being guided by continuing revelation.

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

"He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16:12-14.)

Luke explains how the Lord guided the Apostles after "He was taken up":

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:" (Acts 1:1-2.)

Other evidence of the functioning of revelation in His Church is the calling of Paul and Barnabas to the ministry:

"Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

"And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:1-3.)

Paul told the Ephesians that his knowledge came to him through revelation:

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words.

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;" (Ephesians 3:3-5.)

Scripture is not man-made. It is the product of the revelations given to the prophets through the Holy Ghost.

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:20-21.)

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos 3:7.)

This is ancient doctrine and the long established practice of the Lord.

The Church which is guided by continuous revelation through the Holy Ghost is the true Church of Christ.

HYMN OF THE MONTH

The Church-wide congregational hymn-singing project inaugurated by the Church Music Committee, will be continued during the coming year, and all auxiliary organisations have been invited to participate. The purpose of this project is to increase the hymn repertoire of the Church members and place emphasis on the message of the hymns.

Analysis and story of the hymn will be printed in the *Millennial Star*.

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THE BRITISH MISSION IN RETROSPECT

“Are you Mormons?” “No” replied John Taylor, “we belong to the Church of Jesus Christ of Latter-day Saints, called by our enemies the ‘Mormon’ Church.”

THIS was part of a conversation ensuing from Elder John Taylor’s determined testimony-bearing to a group of Christian dissentients in Liverpool, in 1840. But, Oh, what trials and privations had he and his companion endured to fulfil their mission to England!

In 1838, at Far West, Missouri, the Lord had given to Joseph Smith specific instructions that the Twelve Apostles of the Restored Church were to be organised completely and that they were to “depart to go over the great waters and there promulgate my Gospel”. The sending forth was to commence on the dedicated Temple site in the Spring of 1839. John Taylor, John E. Page, Wilford Woodruff and Willard Richards were named to fill the places of those who had fallen.

The tale of tribulation and evilly inspired opposition which threatened the fulfilment of this revelation makes interesting reading, but it is not the purpose of this brief record to describe it. Yet the Lord’s will was carried out and on 2nd July, 1839, the First Presidency of the Church met with the Twelve and some of the Seventy to set them apart for Missions to Europe.

Just about 115 years ago this month John Taylor and Wilford Woodruff left Nauvoo together, without purse or scrip, on the first “leg” of the long journey to England. Their

great faith and determination was rewarded and on 19th December, with Elder Theodore Turley, they sailed for Liverpool, landing there on January 11th, 1840. Six days later, after conferring with the British Mission Presidency in Preston, it was decided that Elders Taylor and Fielding should go to Liverpool; Elder Woodruff to the Potteries; Elder Turley to Birmingham; Elder Richards wherever the Spirit might lead him, and Elder Clayton to preside over the large branch he had founded in Manchester.

John Taylor, a native of Westmorland, had emigrated to Canada at the age of 21. There he met and married Leonora Cannon and both were converted to the Gospel by Parley P. Pratt. Elder Taylor had called on his wife’s brother on landing in Liverpool and although George Cannon was out, his wife said to their 12-year-old son, George Q. Cannon, who later served as First Counsellor in the Presidency of the Church to Presidents Taylor and Woodruff. “Your uncle is a man of God”. Eventually George Cannon and his family were baptized.

The first call made by the brethren on returning to Liverpool was at the chapel of the Reverend Timothy Matthews, whom, it will be remembered, was the brother-in-law of Joseph Fielding. Earlier he had

(continued on p. 236)

THE BIBLE

(Full text of the address of President J. Reuben Clark, Jr., delivered at the second session of the 124th Annual General Conference, Sunday afternoon, April 4th, 1954.)

I HAVE thought I might appropriately talk today about our Bible. What I want to say is of a technical and controversial nature, and I have written it out so that I might be sure to say what I want to say. What I shall say will have primary application to the New Testament. Time will not permit me to give now, all I have written. I shall omit parts and summarise parts, but the full text will be printed.

As of today and outside the Roman world, which uses the Latin text, there are two principal Greek texts of the Bible used for English translation. We are today interested only in the text of the New Testament. The first of these is the "Byzantine" Greek text. Our King James Version is a translation of this text. The second is the "Alexandrian" text (as identified by some scholars), which is the controlling text of the translation found in the Revised Versions of the last 60 years. There is a popular impression that these Revised Versions are merely corrected translations of the "Byzantine" Greek text. This is not the fact. Of these Revised Versions, the first appeared in 1881 (a British Version with American participation), the second in 1901 (an American Version, largely a duplication of the 1881 revision), and the third in 1946-1952 (an amended American Version). In all these translations the "Alexandrian" Greek text controlled in certain great essentials.

The title page of the latest revision—the Revised Standard Version (New Testament, 1946)—in common with the other revisions, is not so fully revealing as it might be. As each of the others, it carries the impression that this is a further revision of the King James Version, whereas in fact it is rather a revision of the earlier revisions.

The "Byzantine" Greek text, which in translation is our Bible, the King James Version, is said to have been the generally accepted text in all non-Roman Christendom from the last half of the fourth century, till the middle of the last century.

This King James or Authorised Version, "as far as it is translated correctly," has been the Version accepted by this Church since it was organised. The prophet Joseph Smith undertook, under the inspiration of the Lord, to make a revision of the Bible—not a translation. This work was never completed, except as to certain portions appearing in the Pearl of Great Price. Since the work was not completed, the Church has never formally adopted it, save as to the parts in the Pearl of Great Price.

The Two Schools

At this point, it ought to be observed that Bible critics may, for our purpose, be placed in two schools—Extreme Textualists and Sound or High Textualists.

The Extreme Textualists rule out the whole of the so-called miraculous

elements of the Gospels—those events which lie outside the range of known laws of nature (as understood by these Textualists)—and brand all these elements as myths, legends, popular exaggeration, symbolism, allegory. One scholar has measured their thesis as follows: “The Gospels, as manipulated by the uncertain methods of this sort of criticism, seem capable of yielding a picture of any sort of Jesus that the critic desires”. (Hastings, *Encyc.*, vol. 4, p. 320a—1928.)

The Sound or High Textualists admit the miraculous element, but seem sometimes to treat it somewhat gingerly.

We have now to do with the Extreme Textualists, in considering these various Revisions of 1881-1885, 1900-1901, and 1946-1952.

Before going farther it might be well briefly to note that, out of over 4,000 known Greek Manuscripts (in large part fragments) the Extreme Textualists pin their faith primarily to two Greek Codices, Sinaiticus (discovered in a convent on Mt. Sinai by Tischendorf in 1844) and Vaticanus (brought to the Vatican at Rome as early as 1481). These are claimed to be the two oldest known vellum manuscripts. Tischendorf exploited Sinaiticus; Westcott and Hort, Vaticanus, using Sinaiticus as a supporting text, along with Alexandrinus, sent as a gift from the Patriarch of Constantinople to Charles I of England in the year 1628. Westcott and Hort prepared a new Greek text from these and a few others that supported their readings (principally C and D). A third primary source of recent criticism is the Chester Beatty Papyrus—in Greek—discovered in 1931 in Egypt. These have been exploited by Dr. Kenyon who affirms they are “the most important Biblical dis-

covery since that of the Codex Sinaiticus” (Tischendorf). Thus first Tischendorf, then Westcott and Hort, then Kenyon have each had his favourite manuscripts which each interprets and uses to the maximum to develop in text form his Extreme Textualist views.

Basis of Our Version

The Byzantine Greek text—which is the basis of our King James Version, and the Sinaiticus—Vaticanus text existed side by side apparently for almost the first 800 years; they appear to have been in virtual competition. Then the Church as a whole adopted the Byzantine text which became the ruling text from that time till the challenge of it in the middle of the last century. During all this time, the Roman Church had its own Latin text—that developed into the Vulgate.

Modern criticism made its appearance at about the middle of the 1700s. Once begun, it steadily increased as time went on. At first it related primarily to the Old Testament, then the New Testament became involved, and while the whole “Byzantine” text—the Textus Receptus (in translation, the King James Version)—was brought under fire, the chief objective of the Extreme Textualist attack became the Gospels. By the end of the first quarter of the 1800s, the warfare against the “Byzantine” text was open, vicious and unrelenting. It must be remembered that the attack of the Extreme Textualists pivoted upon the personality and character of Jesus of Nazareth and the accuracy and truth of his teachings, doctrines and works.

For the first three Christian centuries, and following Simon the Sorcerer (whom Peter scathingly

execrated for seeking to buy the Holy Ghost with gold—Acts 8:17 ff.), heretics and heresies, great and small, sought to distort or wipe out the recognition of Jesus as Christ. Time buried the heretics and most of the heresies. But one heresy lived on, appearing now and again in the flowing centuries, usually in the dark corners of ecclesiastical discussions, but sometimes in the open. I refer to Arianism that nearly wrecked the Christian Church in the time of Constantine. It is an obscure and shifting doctrine that, shortly put, and in general terms, denies Godhood to the Christ. (Robertson, **History**, vol. I, pp. 385 ff.; Hastings, **Encyc.**, sub voce “Arianism”; Neander, **History**, vol. II, pp. 403 ff.; Schaff, **History of the Christian Church**, vol. III, p.620.)

Extreme Textualists

While not now paraded, the doctrine lies behind the thinking and writings of those Bible critics who are grouped together as Extreme Textualists. To this group (as already intimated) must be charged the Bible Revisions of the last three quarters of a century—the British, which the great body of the Christian Church refused to accept; the American, which had no better reception; and the recent (1946-1952) American Revision (Revised Standard Version), which perpetuates the unacceptable changes of the two earlier Revisions. The Greek manuscripts relied upon by the Extreme Textualists seem all to be tintured with Arianism, which had its birth in Alexandria, from which the text gets its name, **Alexandrian**.

The translation found in these various Revisions, contains, on the one hand, many passages that in effect voice Arian or near-Arian con-

cepts, and, on the other hand, omits many passages that contradict Arian doctrines. It is affirmed that the changes they have made run into thousands—5,337 in the Greek text and 36,191 in the English translation. In a recent magazine, Allen Wikgren is quoted as having observed in **The Interpreter's Bible**, that of “some 180,000 words in the New Testament, alterations amounted to an estimated 30,000, or an average of 4½ per verse”.

For a century and a quarter, the Church of Jesus Christ of Latter-day Saints has declared the King James Version of the Bible to be the word of God, with a reservation as to incorrect translations of the Greek text on which it was based. The Inspired Version of the Prophet, so far as finished, supports the King James Version in all essentials on this point of the Godhood of Jesus the Christ. With our belief in Jesus as the Son of God, the Only Begotten, this Church cannot accept any Version that takes from Jesus the Christ any attribute of Godhood.

I shall call attention to a very few only (some 16) of the thousands of new renderings in these Revisions, particularly the latest—the Revised Standard Version. They will show that this Church cannot accept any of these Versions as setting forth the true record of God's word to men.

Literature of the New Testament

In the first place, I must note that one of the virtues claimed by the Revisionists for their new work is that it consciously and deliberately sets about to destroy the New Testament as a book of supreme classic literature. They have fairly well succeeded. They say the English of the King James Version is of too much beauty and elegance, is in English too

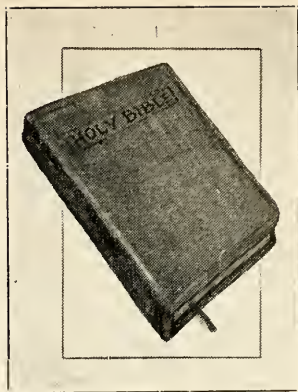
majestic and lofty for the writings of New Testament times. I merely ask, could any language be too great, too elegant, too beautiful, too lofty, to record the doings and sayings of Jesus of Nazareth, the Christ?

Elimination of Word "Miracle"

I have already noted that the Extreme Textualists rule out the whole of the so-called miraculous elements of the New Testament and brand them as myths, legends, popular exaggeration, symbolism, allegory. To further this thesis of theirs, they have eliminated the word **miracle** whenever it occurs in the New Testament (except in some half dozen places) and have substituted for the word **miracle** the word **sign**. A **miracle** may be a **sign**, but a **sign** is not necessarily a **miracle**. This attempt to discredit or destroy miracles by changing the name we give to them seems puerile, yet over the years, if not corrected, it would leave its effect. We Latter-day Saints know that Jesus did perform miracles, that his ancient Apostles performed them, and that through the exercise of the Holy Priesthood after the order of the Son of God, those duly authorized perform miracles today. This is our testimony to the world. We cannot accept a Bible text that would take the miraculous out of our lives. This manipulation is a prop for Arianism.

The Virgin Birth (Matt. 1 : 25)

In this connection it should be noted that the Revisionists have so manipulated the account of the birth of Jesus, as recorded in Matthew, as to give ground for the contention that the Virgin birth of Jesus is a myth. Matthew (1:25) in our Bible says—speaking about Joseph: "And knew her not till she had brought forth her first-born son".



The Inspired Standard Version follows the King James Version.

The Revised Version reads: "But knew her not until she had borne a son", which opens the door for a contention regarding Mary's virginity. We can admit no question on this point, which was made certain in the great vision to Nephi. (1 Nephi 11:18 ff.) The overwhelming Greek manuscript authority (there are more than 4,000 of them, mostly fragments) sustains the King James Version. This is a change that tends to take away the Christian concept of the birth of Jesus. This bends toward Arianism.

Message of the Heavenly Host (Luke 2 : 14)

In the King James Version, the message of the heavenly host to the shepherds reads: "Glory to God in the highest, and on earth peace, good will toward men". (Luke 2:14.) The Inspired Version follows without essential change, the King James Version. The Revisionists have changed this to read: "Glory to God in the highest, and on earth peace among men with whom He is pleased!" Obviously, the Revisionists have changed the sense and scope of the message from a greeting and

blessing to all men, to a message to a restricted few. Christ's mission was for all men. Scholars affirm this change first comes into view in the second century and disappears in the fifth. We cannot accept this mutilation.

“The Son of God” (Mark 1:1)

Mark's opening sentence in the King James Version reads thusly: “The beginning of the gospel of Jesus Christ, the Son of God”. The Inspired Version follows the King James. So do the Revised Versions, but the Revisionists have a marginal note that casts doubt upon the phrase. “The Son of God”, by noting that some authorities omit these words, but they do not tell us that these words are said to be all but universally recognised in the manuscripts and the writings of the Fathers. At best, this doubt-raising marginal note, unexplained, carries to the uninformed the idea that he has a legitimate choice whether he will accept or reject these words. There is on the record, no chance for a justifiable choice. Here is an Arianism.

Christ the Creator (John 1:3-4)

In the King James Version John declares: “All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men”. The Revised Standard Version substitutes **through** for **by** in the phrase **made by him**. The Inspired Version of the Prophet Joseph follows the King James Version in part, with a different rendering for the fourth verse: “In Him was the gospel, and the gospel was the life, and the life was the light of men”.

But the Revisionists have cast a doubt on these passages by a marginal note which adds an alternative

reading which omits and contracts the passage to read: “Without Him was not anything made. That which has been made was life in Him”. Scholars affirm that this is a known perversion brought in by the Gnostics in the second century. It is an heretical change.

This is another omission and change affecting the dignity and personality of Christ.

The Son of Man Which Is in Heaven (John 3:13)

John quotes Jesus as saying to Nicodemus:

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven”. The Inspired Version follows the King James Version. The British Revision of the 1880s and the American Standard Version (1900-01) print the passage substantially as in the King James Version, but add a note which says: “Many ancient authorities omit **who is in heaven**”. However, the latest American Revision (the Revised Standard Version) leaves these words out of the text and adds a note: “Other ancient authorities add **who is in heaven**”. That is, here, as in other places, the doubt cast in the earlier revisions is made a certainty in this last Revision, and the King James text is relegated to a note. Yet scholars tell us that the omitted words are found in every Greek manuscript in the world except five, in the Latin Syriac, and other versions in number totalling 10, and in the works of 38 Fathers, and are recognised by certain Extreme Textualists as “quite above suspicion”. Here again is a change of Arian type, tending to belittle Jesus. We of the Church cannot accept this alteration.

(continued on p. 239)

DO YOU REMEMBER?

by Olive H. Dewsnup

On reading in the STAR of the events of 1837 in Preston, the Centenary of this great occasion, celebrated in 1937, is vividly recalled to mind.

I REMEMBER going to the Vauxhall Chapel in Preston, a funny, red brick building, very austere, fronted by a flagged yard and railed off with iron railings. It was situated in a narrow street of small cottages. As we stood outside waiting for President Herber J. Grant and his party it was wonderful to see six or seven coachloads of Missionaries all bearing banners inscribed: "Mormon Pilgrimage to Preston".

Inside, the Vauxhall Chapel was very awe-inspiring to people of this age, with its lofty roof, narrow high-backed pews with doors—very uncomfortable to sit in! I can well imagine that to have to sit in such pews and gaze up at the speaker in a pulpit set almost up against the roof would most certainly induce a "crick in the neck." No doubt several were quietly snoring during the sermon.

The Missionaries, as usual, were very keen to take photographs of this historic place and were soon mounting the steps to the pulpit and angling their cameras from there. Then the grandson of Parley P. Pratt went up and stretching out his arms cried: "Truth will prevail" recalling historic words, but not quite historically accurate situation. Then we started singing hymns and as we were singing "We thank Thee, O God, for a Prophet" President Grant arrived, our Latter-day Prophet.

I remember, shortly after this,

walking with a great number of Latter-day Saints through the main streets of Preston, each one wearing a distinguishing ribbon, until we came to the road leading down through Avenham, to a park where ran the River Ribble.

I wish you could all have experienced that wonderful sight!

Try to imagine the widest road in your town literally filled to capacity with Latter-day Saints. Leading this concourse of people was the Millennial Chorus, famed as singing proselyters of the Gospel, singing as they marched, until we came to the Park, where they halted on the greensward and "sung us along". The exact spot where the first British Mission baptisms took place was private property and we could not hold the planned ceremony there, so we marched over a footbridge and along to a spot opposite to the original. There President Grant unveiled a temporary "monument" bearing a bronze plaque of commemoration.

On the return journey I held back listening to the Millennial Chorus and I remember looking towards the footbridge over the river and noticing that some of the slats were misplaced and I saw hundreds of Latter-day Saints slowly trundling across the bridge, some pushing prams and some carrying and leading their children. In my fancy I could easily compare them with the handcart

(continued on p. 243)

CHILDREN'S PAGE

by Jean G. Silsbury



Do you watch the news ?

Do you know the answers to these questions, found "in the news" in July, 1954?

1. What was the date when food rationing ended?
2. Which country did the winner of the men's Single's Tennis Championship at Wimbledon, represent?
3. Who accompanied the Prime Minister, Sir Winston Churchill, on his trip to the United States of America?
4. Which Royal couple started an unofficial holiday in this country, after a three day State visit?
5. Which country won the International Football Championship?

"THE OLD BEACHCOMBER"

I NEVER used to like seaside holidays at Bexworth—because the tide used to go out such a long way, and you could seldom have a good swim. All there was to do was to build sand castles which is alright for young Judy and Billy, who are only five years old—but not for me! But it has been quite different this year, ever since I made friends with Barney.

Each day I used to notice a bent old man walking along the seashore and every now and again he would stop, pick up something and put it in the sack he carried over his shoulder. He was very wrinkled and brown and always wore an old cap. I felt sure that he had once been a sailor or a fisherman, but I couldn't understand what he was doing now.

One afternoon when I was feeling more fed up than ever, I wandered over the sands till I came to some rocks. Here I sat down and splashed my feet in a shallow pool. After a while I threw stones into the pool and watched the ripples spreading in large circles and then disappearing.

All at once I heard a voice behind me, and it startled me so much that I almost fell into the pool.

"Don't 'e go disturbing them creatures in that pool, young sir". I turned around to see the little old man I had watched on the beach so often. "What do you mean", I asked rudely, "there's nothing in this old pool".

"Well, you just look a little closer." Well that was the beginning of a new experience for me. Soon Old Barney was pointing out to me all the interesting things I could find in these pools, and along the shore when the tide was out.



First there were crabs, in more sizes and colours than I ever imagined. I watched fascinated as they scurried to and fro, just as quickly under water as on the shore. Then I learnt about the different kinds of shells. One day, we collected mussels from the end of the breakwater, and Barney told me to take them home to be cooked. (I never let him know I dropped them all back into the sea next day.)

And did you know there are different kinds of seaweeds? I didn't, but I can pick them out now.

One afternoon he helped me make a net to catch some of the little creatures I had seen in the pools, but he made me take a large jar to put them in with seaweed and shells, to make them "feel at home", and I had to promise to put them back in the pool before I went home, and not just leave them around until the water dried up and they would all die.

Each day I saw something new and now I just can't wait for my next holiday so that I can see Barney again and I'm going to take a notebook with me so that I can draw pictures of some of the wonderful things I see.

Oh, by the way—I found out what Old Barney was looking for when I

first saw him. He was a beach-comber searching for any treasure of years ago once buried in the sands, and sometimes uncovered by the sea.

COMPETITION

Can you recognise these flowers?
Answers at the bottom of the page.

1. SAYDI
2. TUBETPURC
3. SLOWPIC
4. TRAINCOAN
5. FREWCOLORON
6. LOEDANDIN
7. NYSAP
8. SEOR
9. LUBELLEB
10. PUNIL



PHOTOGRAPHY COMPETITION

Have you sent in your entry for the competition announced last month? Don't forget entries must reach the Children's Editor by August 31st, and *no later*.

You can send in any photograph you have taken during your school holidays and don't forget to put your name, address and age on the back.

Answers

1. July 4th.
2. Egypt—Drobny.
3. Mr. Anthony Eden, the Foreign Secretary.
4. The King and Queen of Sweden.
5. Germany.

- | | |
|--------------|---------------|
| 10. Lupin | 5. Cornflower |
| 9. Bluebell | 4. Carnation |
| 8. Rose | 3. Cowslip |
| 7. Pansy | 2. Buttercup |
| 6. Dandelion | 1. Daisy |

THE "INSTRUCTOR" FOR ONE SHILLING

As most Sunday School officers and teachers will know, the General Board in Salt Lake City publishes the monthly magazine called *The Instructor*. Aware of the value of this publication in forwarding the Sunday School cause, the British Mission Sunday School Board have for years been encouraging Sunday School workers to subscribe to *The Instructor*.

Another monthly publication of the General Board is *The Instructor Reporter* which has a limited circulation and shows, in comparative form, the percentage of Sunday School officers and teachers in each stake who subscribe to *The Instructor*. From now on the English speaking missions will be included in the *Reporter* and it must be admitted with regret that unless a substantial increase occurs in the number of subscribers in this mission, we shall make a poor showing on the list.

To brighten the prospects, however, there comes another item of news. From questions asked at district Sunday School conventions over the past year or two it emerges that many people regard 14s. 6d. a year for *The Instructor* subscription as a heavy outlay to make all at once, and they think that sales on a monthly basis would be better. When the point has been put to the assembled groups there has been general accord with this suggestion and an assurance

as well has always been forthcoming that the Sunday School workers would be willing and able to subscribe on a monthly basis. It is consequently a pleasure to be able to announce that such an arrangement has now been made with the General Board.

The price per copy will be 1s., payable on receipt of the magazine. District Sunday School supervisors are being asked to handle the arrangements in the district and to be responsible for the sale and moneys.

Before the scheme can be implemented in full it is necessary to know how many copies are needed. To assist supervisors to return a speedy reply to the request for details, will those wishing to take advantage of the scheme please seek out their supervisors and place an order. They will then receive a copy via the supervisor each month.

Whilst anyone could profit by the study of this attractive and readable magazine, a great deal of it is, of course, devoted to the instruction and assistance for Sunday School workers. Every Sunday School officer and teacher will find in it hints and guidance relating specifically to his responsibility which, if applied, will greatly enhance his performance. It is hoped that every Sunday School worker in the mission will now subscribe to *The Instructor* and seek conscientiously to apply its precepts.

MISSION SPEAKING AND TEACHER TRAINING COURSE

One of the most significant features of the Church is its encouragement of personal development, and particularly of the kind which may be used to help others. Ours is a proselyting Church. Hence the most valuable personal attainment is the ability to explain and to expound what we believe.

This ability is seldom a natural growth. In this Mission and in the Church generally there is great need for the development of this skill. With that need in mind the Mission Presidency have had prepared specifically for this mission a short course on public speaking and teaching.

Immediate reaction to this announcement may be "What, another course!" It is not just another course, however. It is written on a non-professional, unacademic basis and is designed to assist ordinary men and women to handle more effectively and more convincingly their Church assignments in the fields of public speaking and teaching. It is concerned with fundamental issues and particular guidance related to the preparation and presentation of subjects and lessons.

The manual is divided into two sections of five lessons each; the first section on public speaking and the second on teaching. By way of preview we may mention some of the main points dealt with. The speech section stresses the need for clear thinking as a prelude to clear speaking and indicates ways of achieving this. It suggests methods of general and specific preparation of a speech as well as ways of storing materials for future use and gives valuable ad-

vice for speech presentation. The second section outlines the aids of teaching, suggests methods of lesson preparation and presentation, and includes a lesson on the use of visual aids and one on the teaching of children. Appendices include a specimen outline for a lesson, some worthwhile quotations from various sources, and hints on note taking.

A teachers' supplement is also provided with the intention that everyone in the mission desiring to improve his particular abilities will attend a course of instruction. For those successfully completing the course there will be an award. Courses may be held on either district or a branch basis as convenient.

Will district presidents please make preliminary arrangements for the course in particular by earmarking the most qualified person to conduct? In your planning bear in mind that the teachers of the course will need a little time to read the manual and the supplement right through and make certain preparations before they embark on conducting the course.

The Mission Presidency is anxious that district and branch presidencies should lend their authority and influence to make this course a success. The future standard of speaking and teaching in this mission, as well as our power to convince, depends upon the degree of success this course enjoys.

It is hoped that the manual and supplement will be available by the middle of September. Further announcement of the cost will be made in the next month's *Millennial Star*.

COVENANT OF PRIESTHOOD MERITS STUDY

WHEN a man accepts the Melchizedek Priesthood, he automatically takes an oath before the Lord and covenants with Him that he will be faithful and magnify his Priesthood. In return, the Lord also makes a covenant. He promises that he who is faithful to his Priesthood oath and covenant "shall receive my Father's kingdom; therefore all that my Father hath shall be given unto him." This glorious promise, and the consequence of covenant breaking, should be frequently called to the attention of prospective Melchizedek Priesthood bearers as well as they who have been ordained.

To receive the Melchizedek Priesthood, therefore, is to receive an obligation as well as the conditional blessing of exaltation. To accept the Priesthood and desecrate it is to invite a curse.

Priesthood leaders should be mindful of this Priesthood oath and covenant that men are required to take upon themselves when receiving the Priesthood. It is recorded in the Doctrine and Covenants, Section 84: 33-41. Men should not be urged to accept the Priesthood until they are willing to accept the responsibilities as well.

It is the duty of branch presidencies to prepare those who hold the Aaronic Priesthood, both senior members as well as young men under 21, for advancement to the Melchizedek Priesthood. They should read and teach the significance of the Priesthood oath and covenant to

them. It should be explained to them that in accepting the Higher Priesthood, they also take this covenant upon themselves, and that the promise is unto the Lord. They should be told frankly that this covenant will no doubt be called to their attention by the Mission Presidency before they are ordained to the office of an elder.

Every man who receives the Priesthood should understand the blessings in store for him and the obligations he is taking upon himself. He should surely know the consequences of unfaithfulness.

BRITISH MISSION IN RETROSPECT—contd.

allowed the brethren to use his chapel, had been convinced of the truth of the Gospel message himself, then suddenly rejected it, complaining that the "Mormons" had robbed him of his following. By this time he had founded a new sect and to his premises in Hope Street, Liverpool, Elders Taylor and Fielding went. The Rev. Matthews was not present but one of his followers was in charge of the proceedings. In his remarks he expressed great regret at the absence of spiritual power and authority throughout the world and prayed for the gifts of the Holy Ghost. Such an "invitation" could not be missed by the servants of the Lord and Elder Taylor bore strong testimony after the service.

The conversation following brought forth the remarks recorded.

CLOSER THAN YOU THINK

Everyday sundries are often unobserved. Test your skill in identifying them.



1. Eclipse?

2. Solid or liquid?

3. She's not French.

4. We gave up, too.

5. A rare bird.

Answers on page 248

above and in consequence the brethren were not allowed to preach. They left and attended the meeting of another sect, but drew blank again. Still determined, they returned to Timothy Matthews' chapel in the evening where John Taylor prophesied that many of the congregation would become members of our Church. Immediately after the meeting a Mr. William Mitchell invited the brethren to his home where, soon

afterwards, regular gatherings were held. Soon a hall in Preston Street was rented and 300 people filled it on the first night of use. Despite "warnings" from the Rev. Timothy Matthews, many were baptized, among the earliest, Mr. Mitchell and his wife.

Dated 16th March, 1840, a letter from John Taylor to his wife includes these lines:

(continued on p. 239)

STORIES OF OUR LATTER-DAY SAINT HYMNS

HOW FIRM A FOUNDATION

Hymn by Robert Kean
Composer of Tune Unknown.

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have fled?

In every condition, in sickness, in health,
In poverty's vale or abounding in wealth,
At home, or abroad, on the land or the
sea,
As thy days may demand, so thy succour
shall be.

Fear not, I am with thee, O, be not dis-
mayed,
For I am thy God, and will still give thee
aid;
I'll strengthen thee, help thee, and cause
thee to stand,
Upheld by my righteous omnipotent
hand.

When through the deep waters I call thee
to go,
The rivers of sorrow shall not thee
o'erflow,
For I will be with thee, thy troubles to
bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway
shall lie;
My grace, all sufficient, shall be thy
supply.
The flame shall not hurt thee, I only
design.
Thy dross to consume and thy gold to
refine.

E'en down to old age, all my people shall
prove
My sovereign, eternal, unchangeable love;
And then, when grey hair shall their
temples adorn,
Like lambs shall they still in my bosom
be borne.

The soul that on Jesus hath leaned for
repose
I will not, I cannot, desert to his foes;
That soul, though all hell should
endeavour to shake,
I'll never, no never, no never forsake!



THIS soul-satisfying hymn has
won a place in the heart of every
devout worshipper of the Lord.
Since 1773, it has been included in
almost every hymn book. It has en-
gendered faith in God and His pro-
mises and strengthened many a
faltering footstep.

The scriptural basis for the hymn
is found in Isaiah 43:1, 2, and in
Paul's epistle to the Hebrews wherein
he writes "And be content with such
things as ye have, for He hath said
'I will never leave thee, nor forsake
thee'."

The origin of "How Firm a Foun-
dation" was for many years en-
shrouded in doubt. It has been
credited at different times to a man
named Kirkham, and a George
Keith. In many old hymn books it
was written "K - - -". However,
after research the conclusion was that
Robert Kean, a preceptor for Dr.
John Rippon, who was pastor of a
London Church from 1773 to 1836,
wrote the words. A few slight
changes have been made in the
original.

The tune to which this hymn is

usually sung by the Christian churches is "Adeste Fideles" ("O Come All Ye Faithful"). The composition has also been called the "Portuguese Hymn" because it was first heard in the Portuguese Chapel, London, and given that name by the Duke of Leeds.

Though the composer is not definitely known, John Reading, organist of Winchester Chapel from 1675 to 1681, is generally credited with it.

The composer of the Latter-day Saint tune is unknown but whoever that person was has bequeathed to the world a legacy that has enriched the spiritual lives of millions of Christian people. The hymn has buoyed up the faith of thousands of Latter-day Saints, comforted them in times of trouble, made good the glorious promises so beautifully poetised, and sanctified to them their deepest distress.

(This article was adapted from "Stories of Latter-day Saint Hymns"—author George D. Pyper—by Sister Elaine Reiser.)

BRITISH MISSION IN RETROSPECT—contd.

"As regards the situation of things here, they are still progressing. I told you about coming to Liverpool. The first time I preached, 10 came forward. We have been baptizing since. Last week we baptized nine. We are to baptize tomorrow; how many I know not. The little stone is rolling forth. One of the brethren dreamed he saw two men come to Liverpool; they cast a net into the sea and pulled it out full of fishes. He was surprised to see them pick the small fish out first and then the large; well if we get all the fish I shall be satisfied."

Even as the Lord had said to those He called 1900 years before, "Follow me, and I will make you fishers of men."

THE BIBLE—contd.

The Lord's Prayer (Matt. 6 : 9-13; Luke 11 : 2-4)

In his great Sermon on the Mount Jesus taught the multitude how to pray, having warned them against praying in vain repetitions as the heathens do, who "think that they shall be heard for their much speaking", because, said he, "your Father knoweth what things ye have need of, before ye ask him". Every Sunday School child knows, or should know, the Lord's Prayer found in our Bible. I shall not repeat it. I will repeat the form found in the last Revision (the Revised Standard Version):

"Our Father who art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done.

On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,

As we also have forgiven our
debtors;

And lead us not into temptation.
But deliver us from evil."

The British and first American Revisions said, "but deliver us from the evil **one**", and there was a further slight difference between the two earlier texts.

We miss from the foregoing those great sanctifying words that ended the prayer: "For Thine is the kingdom, and the power, and the glory, for ever. Amen"—found in our Bible.

A marginal note in the earlier Versions reads substantially as in the latest Version: "Other authorities, some ancient, add, in some form, **For thine is the kingdom and the power and the glory, for ever. Amen**"

(continued on p. 240)

FAITH



THE BIBLE—contd.

Thus was eliminated from the Lord's Prayer that great commitment made by the Only Begotten in the Council of Heaven, as he countered the proposal of Satan, the record quoting the Father, "But, behold, my Beloved Son, which was my Beloved and Chosen from the begin-

ning, said unto me—Father, thy will be done, and **the glory be thine forever.**" (Moses 4:2).

The prayer as given in Luke has been considerably tampered with.

Scholars affirm the changes made in these prayers stem from the pen of Marcion, the heretic of almost

The following is a two-and-one-half-minute talk given by Coral Jackson in the South London Branch Sunday School. Coral is not a member of the Church but regularly attends Sunday School and is a student in the Senior class.

FAITH plays an important part in our life. Everybody has a portion, however minute it may be. For example, it takes a little faith to cross the road. One has to have enough faith to believe that he will get to the other side safely. Sometimes an artist will make a mistake in his drawing or painting. Perhaps he has to destroy it, but if he hadn't faith in himself and his work, he might dismiss the whole idea. Faith makes him realise his mistake and start afresh.

Here is an example from the Bible.

Once when Jesus went into Capernaum, there came to Him a centurion asking if He would heal his servant who had palsy.

Jesus said: "I will come to heal him". The centurion answered: "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go and he goeth; and to another, Come and he cometh; and to my servant, Do this and he doeth it."

When Jesus heard it He marvelled and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel." This is from Matthew, chapter 8, verses 5-10.

Why did the centurion believe that if Jesus Christ said the words his servant would be healed?

Because he had Faith in the Lord and that is what I pray all of us may have and I ask it in the name of Jesus Christ. Amen.

THE BIBLE—contd.

1800 years ago. The reliance for these changes is placed in the five manuscripts (out of the 4,000) adopted by the Extreme Textualists and scholars say these greatly disagree as among themselves on this point.

The Church cannot accept a text so constructed, eliminating funda-

mental principles, as against the King James Version, supported, as it is here, by the Inspired Version.

(This article by President J. Rueben Clark will be continued in the September issue.)

THE CHURCH AND THE WORLD

MISSIONARIES of the Church of Jesus Christ of Latter-day Saints in Guatemala were moved to Panama City or El Salvador due to the present anti-Communist fighting and unrest there.

President Gordon M. Romney of the Central American Mission was given approval for the removal by the First Presidency. Thirty-seven elders and 13 lady missionaries are assigned to the Central American Mission with headquarters in Guatemala City, El Salvador and Panama City are within the boundaries of the Mission.

Evan Stephens, famed Welsh conductor of the Tabernacle Choir from 1890 to 1916, was honoured on 27th June, the 100th anniversary of Stephens' birth, by two special programmes presented by the Tabernacle Choir.

An "all-Evan Stephens" programme was presented over CBS by the 375-voice choir, J. Spencer Cornwall conducting. Following the weekly broadcast the choir conducted a special programme with an address by a member of the General Authorities, Church of Jesus Christ of Latter-day Saints. "Appreciation" of Stephens and his musical contributions both to the West and the Church was given by John James, well-known Welsh leader and associate of Stephens.

Born in Pencader, South Wales, on 28th June, 1854, Evan Stephens immigrated to Utah in 1866. He rose to eminence in the music world, becoming conductor of the Tabernacle Choir in 1890. The choir made a number of successful trans-continental tours under his direction and

sang in Madison Square Gardens in New York, Chicago, San Francisco, and in Seattle. Stephens was the composer of many well known LDS hymns and devoted his life to music.

Hosteen CleYani, a Navajo Indian, probably qualifies as the oldest person ever baptized into the Church of Jesus Christ of Latter-day Saints. Recently baptized at the age of 101, CleYani is a member at Sawmill, Arizona. Elder Willard Longhurst, Southwest Indian Mission, performed the baptism.

Thule, Greenland, the northernmost air base in the world, has been the setting during the last two years for weekly meetings Church servicemen. S/Sgt. Wallace L. Souter, director of the group, believes the meetings are probably the farthest north that Latter-day Saint meetings have ever been held.

Outstanding honours have recently been awarded LDS members in two separate fields. Elder Willy Reske won two first prizes at the 32nd National Song Festival of the Northeastern Singers of America, Inc. in Hudson County, New Jersey. Myrthus W. Evans, first counsellor in the Mt. Rubidoux Stake, California, was awarded the Distinguished Service Honour Award by the U.S. Department of Interior.

Elder Reske, who was editor of the music department for the "Wegiveiser" in the Swiss German Mission from 1923 to 1928 and furnished most of the preludes and postludes for "The Instructor" from 1926 to 1932, has written hundreds of compositions and choral works.



President Evans received the highest award conferred by the Interior Department from the Secretary of Interior Douglas McKay for his service to the Indians of the Southwestern United States. Evans is the head of Sherman Institute, a school for Indian training.

Information taken from *Deseret News*

An expedition of five men recently set sail from San Francisco on a raft which is to carry them 2,200 miles southward to Hawaii. The group set sail without food or water in an attempt to prove that it was possible for the islands to have been peopled by early inhabitants of the American continent.

The raft is captained by Devere Baker, a member of the Church of Jesus Christ of Latter-day Saints, and is carrying the following crew: Donald Smith, amateur radio operator, Keith Pope, Grosvenor Pearson, and Judge Hawks.

"Lehi" is the name of the 32 feet by 16 feet craft which is built of redwood timber and salvaged plank from buildings used during the 1949 International San Francisco Exhibition at Treasure Island. A small sail, a radio set, and a box-like cabin are the only accessories found on the craft.

DO YOU REMEMBER?—contd.

pioneers, many of the first "white harvest" in this land, making that arduous trek across the plains, sacrificing so much that we might benefit today.

It is an experience that I shall never forget.

I remember the magnificent Pageant in the Rochdale Town Hall, depicting the Gospel Story from our Pre-existence until its Restoration by Joseph Smith, the Prophet.

On Sunday, services were also held in the Rochdale Town Hall, where President Grant was the principal speaker and the response was so great that microphones had to be fitted for relay to the overflow of people outside the building.

We are grateful for our heritage, and for the wonderful experiences and blessings made possible to us through the Gospel.

I hope I have been able to picture for you my experience of those events in 1937 vividly enough for you to know of the power of the Church in this land.

WHY GO TO CHURCH ?

Some people go to Church because
It's a habit they've acquired:
Some like to don good-looking clothes
And be stylishly attired.

Some go because they like to sing
And some, to meet their friends:
While others think it gives prestige
And furthers business ends.

Some have an office in the Church
And feel they should not waver:
Some like the preacher, and they want
To do him a little favour.

And in a quiet corner
(This may seem a little odd)
One sits who goes to Church because
He wants to worship God.

Lucile Pettigrew Johnson

BRITISH MISSION

BRISTOL

In honour of **Elder Hughes**, a social was held on the last Wednesday in April in the **Plymouth Branch**. Elder Hughes had spent the previous fifteen months labouring in the Branch and was presented with three wall-plaques by President Robert Wallace on behalf of all the members of the Branch. One of the plaques was a model of the Mayflower Stone and it is hoped that Elder Hughes will always be reminded of the Port from which the Pilgrim Fathers sailed to the New World.

On May 1st the Branch members travelled to Bristol by coach to attend the Gold and Green Ball. Bristol Saints opened their homes to the travellers accommodating them all with comfort. On the following day they were able to attend a baptismal service in Cheltenham and later, sessions of the District Conference.

On May 22nd many of the members enjoyed a Genealogical Ramble to St. Nicholas' churchyard at Saltash where some 200 names were collected from the tombstones and records kept inside the church. On May 12th **Brother and Sister Burch** went to Wembury and collected almost 100 names from St. Werburgh's Parish Church, some dating back to the 1600's.

Bournemouth Branch reports a Relief Society Social and Sale of Work from which a goodly sum was raised. Their great joy was winning the Shield at the M.I.A. Festival held in Weston-super-Mare, the success being finally capped by the individual

triumph of Peter D. Kilbey, who at the ripe age of nine months, won 1st prize in the Baby Show! Congratulations, Peter!

NORWICH

The District M.I.A. Festival, held on June 26th, at **Ipswich**, was the most successful to date. Entries for cakes, fruit and garden produce, handicrafts, embroidery, knitting and carpentry were judged in the afternoon by professional experts who declared the work to be of a very high standard. In the evening a full programme of the Arts was presented. Plays from Norwich, Ipswich and Lowestoft, as well as dance and musical items were judged by Mr. Smith, **East Suffolk Rural Community Council Drama** adjudicator. It was interesting to have his professional comments on the points awarded and was most helpful in planning future efforts. Poems, Essays and Stories were judged by Miss Hepperson who, although unfortunately ill, kindly judged the entries at home and sent them on to the Festival. **Norwich** gained winner's points for the Drama and for a story by eight-year-old **Rosemary Cooper** entitled "Squirrel Nutkin". **Ipswich sisters** swept all before them with their cakes and jams to win the Shield.

On Whit-Monday a party of 38 members and missionaries visited Whipsnade Zoo. The weather was very kind and a very enjoyable time was had by all, despite one or two minor mishaps.

A Farewell Social was held in the evening of July 3rd in honour of Brother and Sister Sorensen and Elder Palmer all of whom are returning to the States. Nearly 50 people attended to give them a send-off we hope they will remember for a long time. Tokens of esteem were presented to each of them during the programme.

LIVERPOOL

The **Liverpool Church Fellowship Group** invited President and Sister Sessions to discuss "What the Mormons Believe" at one of their meetings. President Sessions followed somewhat the Missionary Teaching Plan in his talk, after which a period was allowed for questions. The following Saturday the Sessions were invited to drive with the Chairman to Wales. Two Books of Mormon were requested and a cheque was sent to help the Church.

The Liverpool District will keenly feel the loss of **Sister Bessie Corless** who sailed July 30th for America. She will stop for a short visit in Provo, Utah, then go on to Napa, California, where she will make her home. Bessie is the District Relief Society Supervisor and in the Preston Branch is President of the M.I.A., a Sunday School teacher and Branch Chorister. The Corless home, with Harold, Bessie and Gertrude is H.Q. for all Missionaries passing through or stopping in Preston. These three people have rendered untold service to the Lord's work. Everyone wishes Bessie much happiness in her new venture.

NOTTINGHAM

The **Leicester Branch Relief Society**, under the direction of Sister A. Lenton held a Jumble Sale on May 21st and raised £14 for the Branch Funds.

A Jumble Sale and Children's Show was also held in **Nottingham** and many found exceptional bargains besides being entertained by the children.

The District M.I.A. Festival attracted many to witness the Branches compete in Sports and cultural activities. **Leicester** secured the Sports Trophy while **Eastwood** won 1st place in Music, Poetry and Drama. All who attended certainly enjoyed the day due in the main to the efforts of **Sister Joyce Bowler**, of the Loughborough Branch, who was responsible for the planning.

SHEFFIELD

On June 26th the **District Sunday School outing** was held at Cleethorpes under the direction of **Brother Fred Mills**. Seventy people attended and children enjoyed races and games organised on the sands by Brother Vincent Hall and Brother Mills, prizes being awarded to winners.

SCOTTISH

The annual District outing was held at Alva Glen, June 26th. In charge of the trip was **Sister Jean Kelly of Airdrie** and **Brother James Duff of Edinburgh**, District M.I.A. Supervisors. Each branch hired a bus and brought their members to the chosen spot. There were races of all sorts and "nonsense prizes" for the winners. A social and dance was held in the evening. Sister Vivian Brooks sang, the Dundee Branch performed a skit and President Bennett and Elder Mahlon rendered a duet. Dance music was provided by President Archibald Richardson of Glasgow on the accordion, Brother James Duff of Edinburgh on the drums while Sister MacPherson of Airdrie relieved at the piano.

July 10th the Missionaries took a trip to Loch Lomond and the Trossachs. Leaving Glasgow by train, they journeyed to Balloch, boarded a steamer to cross Loch Lomond, then a bus ride to Loch Katrine, by steamer across to Trossachs Pier and then returned to Glasgow in time for Missionary meeting.

IRISH

Members of the **Belfast Branch** went to Portadown for a social with the saints of that area on June 20th. The small hall was filled to capacity. Brother Joseph Ditty conducted games and Elder Neil Ransom showed his colourful slides while the group relaxed with refreshments. A most enjoyable evening was spent by all.

LONDON

The **South London M.I.A.** held a "Rainbow Dance" on June 26th. Each member was asked to wear their brightest clothes. Brother Walter Chiles kept the evening going "full swing" with novelties, dances and stunts among which was "Newspaper Hats" when the ladies were given newspaper to make hats for their partners. Music was again ably provided by the "Ravenslea Trio", this for the last time in their present combination. Brother Jack Tueller of the U.S.A.F. will shortly leave England for his homeland, America.

HULL

In **Hull**, on June 26th, a social was held at which the highlight was an act from "Midsummer Night's Dream" by Elders Durrant and Cutler.

On June 29th, the M.I.A. held a pea-and-chip supper to which many members and friends came, while a social was held on July 10th.

In **York Branch** a bazaar was held on July 3rd in aid of the Building

and Welfare Funds. Quite a reasonable sum was raised, the ice-cream booth contributing not a little.

PERSONALS

BIRTHS AND BLESSINGS

Watling. A son was born to Brother and Sister Albert Watling of the Norwich District, on June 2nd. He will be named Brian David.

Sanders. The daughter of Joie Belle Johns Sanders and James Parven Sanders was blessed by Patrick Fleming on July 4th and given the names of Connie Lea.

ENGAGEMENTS

Ford-Whitehead. The engagement of Jean Ford to Leslie Whitehead was recently announced. Both are members of the Liverpool District and although new members of the Church are active in M.I.A. work in the Liverpool Branch.

MARRIAGES

Barnes—Johnson. On Saturday, July 3rd, Sister Sylvia Barnes was married to Jack Johnson. The ceremony was performed by Elder Jack Jacobs, Ipswich Branch President. As far as is known this is the first Latter-day Saint marriage ceremony performed in the Ipswich Branch.

Kiddy—Fletcher. Sister Florence May Kiddy of Nottingham was married to President James A. Fletcher of the Derby Branch on July 3rd. Many were present to witness the ceremony performed by President J. Preston Creer, the first of its kind in the "Trentmor" Chapel.

Parker—Taverner. Sister Jean Margaret Parker was married to John Britton Taverner on July 17th in the South London Branch Chapel. President Walter Chiles performed the ceremony at which a large number of friends and members gathered.

(continued on p. 248)

MISSIONARY ACTIVITIES

ARRIVALS

July 6th, 1954

	<i>From</i>	<i>Assigned to</i>
Elder Reed R. Callister	Glendale, California	Nottingham
Elder Kenneth I. Craythorn	Burley, Idaho	London
Elder Ronald Q. Frederickson	Salt Lake City, Utah	Sheffield
Elder Richard A. Henderson	Lethbridge, Canada	Norwich
Elder Boyd I. Hoggan	Burley, Idaho	Birmingham
Elder Robert G. Hufstetler	Ogden, Utah	Nottingham
Sister Susie Massey	Salt Lake City, Utah	Wales
Elder Thomas E. Shilton	Santa Barbara, California	Bristol

TRANSFERS

	<i>From</i>	<i>To</i>	<i>Effective on</i>
Elder James Reid	Sheffield	Nottingham	July 8th, 1954
Elder Delbert R. Standage	London	Birmingham	July 8th, 1954
Elder Gayle E. Baddley	Nottingham	London Office	July 12th, 1954
Sister LuBeth Thomas	London Office	Wales	July 17th, 1954
Sister Ivy Mence	Leeds	Sheffield	July 19th, 1954

APPOINTMENTS

Elder L. James Ottesen was appointed Servicemen's Co-ordinator, July 20th, 1954.

Elder Gary C. Nelson was appointed Bristol District President, July 7th, 1954.

Elder Gayle E. Baddley was appointed Associate Editor of the *Millennial Star*, July 13th, 1954.



Elder and Sister Gale



Elder Palmer

RELEASES

Elder Donald Gale of Ashton, Idaho, was released July 13th, 1954. He served in Nottingham and Bristol Districts. He also served as Bristol District President.

Sister Hannah Marie Gale of Ashton, Idaho, was released July 13th, 1954. She served in Manchester and Bristol Districts.

Elder William Alfred Palmer of Rupert, Idaho, was released July 20th, 1954. He served in Sheffield and Norwich Districts.

BAPTISMS

May 23rd

Brenda M. Kelly of Bristol
Sandra M. N. Collins of Bristol

May 29th

Sonya Dewhirst of Bradford
Christine Stephenson of Dewsbury
Hilda E. Stephenson of Dewsbury
Albert Stephenson of Dewsbury
Ronald V. Ewer of St. Albans
Ivy Dorothy S. Taylor of Romford
Arthur John Taylor of Romford
Rhoda Margaret Tierney of South London
Robin Christopher Woodward of Coventry
Leslie Brian Green of Nuneaton
Edward Ian Alford of Coventry
Anthony John Elger of Coventry
Margaret Janice Hand of Kidderminster
Sidney John Bennett of Coventry
Maureen Joan Bennett of Coventry
Linda Joy Hawkins of Birmingham
Diane Elizabeth Hirons of Birmingham
Vera Ruby T. Bennett of Coventry
Patricia Irene C. Brown of Birmingham
Jean Good of Grimsby
Christine Greenough of Bradford
Kathleen Fountain of Hull
Trevor Woods of Grimsby

June 5th

Emily O. Wilkins of Cardiff

June 6th

Richard Norman Sanders of Plymouth
Doreen Ida Sanders of Plymouth
Cecil George Kelly of Bristol
Ruth Evelyn Kelly of Bristol
Joan Buchanan Donald of Dundee
Pauline Mary Donovan of Dundee
Maureen Ann Donovan of Dundee

June 12th

Wesley Hall of Belfast
Teunis Cornelis Pas of Belfast
Michael Teunis Cornelis Pas of Belfast
Valerie Olive E. Pas of Belfast

June 13th

Alan Griffin of Liverpool
John Griffin of Liverpool
Frederick Thomas Bell of Liverpool
James Oliver Brennan of Liverpool

June 19th

Irene Robina Woodgate of Brighton
John George Woodgate of Brighton
Robin Woodgate of Brighton

PERSONALS—contd.

A reception was held following the wedding in the recreation hall of the chapel.

DEATH

Allsobrook. Brother William Allsobrook passed away June 19th. He was 84 years of age and had been a member of the Church for 50 years

being a member of the Nottingham Branch.

CLOSER THAN YOU THINK

Answers

- | | |
|------------|----------------|
| 1. Egg | 4. Tooth brush |
| 2. Bread | 5. Florin |
| 3. £1 note | |

SOLUTION TO CROSSWORD PUZZLE SET IN JULY ISSUE

Across : 1. Genesis; 5. Sad; 7. Og; 9. Zuzims; 10. Epics; 12. Amos; 13. Areopagus; 17. Eunice; 18. Tent; 21. Sent; 23. Aloe; 24. Prey; 25. Lead to; 29. Children's; 31. Ehud; 32. Nahum; 34. Daniel; 35. Ox; 37. Spy; 38. In Sodom.

Down : 1. Gaza; 2. Nazarene; 3. Samson; 4. So; 6. Dispute; 8. Apostate; 10. Emu; 11. Is; 12. Age; 14. Eutyclus; 15. Pi; 16. A.C.; 19. Elon Died; 20. No.; 21. Springs; 22. Er; 25. Lid; 26. El; 27. A.D.; 28. Dreams; 30. Hum; 31. Eh?; 32. Elam; 36. Xi.

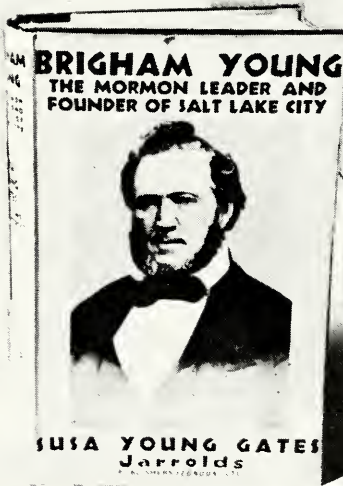
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FACTS and LIFE

Faith

According to the scientist a bumble-bee hasn't enough wing area to support its massive body and, theoretically, it cannot fly. But the bumble-bee doesn't know this—and goes on flying.

Fasting

You say fasting is not good for the individual health? In recent dietary experiments, it was found that “laboratory rats increased their life span when they were made to fast every third or fourth day.”

Truth and Error

North isn't always North !

“These changes have been known for centuries. As an example, imagine a compass with a needle two miles long. For every change of one degree in direction, the tip of the needle moves about 100 feet. If such a compass had been placed in London in 1580, the North end of the needle would have moved 3,200 feet to the West by 1812. Then it would have begun moving Eastward and by the present time would have covered about 1,600 feet.”